

for the most part those subjective spirits who mentally and spiritually are the products of environment. Born in a creed, they were brought up to answer affirmatively to its dogmas, answering mechanically from infancy on up to manhood and womanhood, answering never from the standpoint of understanding and conviction, never out of the heart, never out of the deep sincerity of the soul resting in the fundamental verities of truth, but out of father's and mother's book of articles, and afterward that of the teacher and preacher. We do not say a word against the principle of hereditary belief, or of hereditary bias toward doctrine, provided the belief and the doctrine rest in the inner truth. Truth born into one, and ingrained by all the discipline of parental care and solicitude, is a precious heritage; but what shall we say of perversions of the truth ingrained and indoctrinated by the same vital process? Think of the mischief of it.

It is this lack of sincerity, absolute inner truth, which explains the weakness of the church. For the church is the aggregate of individuals who openly adhere to its formulas, and in this aggregate are the multitudes of the insincere. The influence which goes out from a man is not primarily the product of his speech, or of his actions, or of his visible life. It is something far more subtle and far more potent. It is the quality of his spirit. It is the soul in him, and the truth concerning that soul, dynamic, outflowing into the world about him, and into the sub-consciousness of others, silently doing its work of good or evil. It is the real man in him, and not the sham man which he puts on as a garment, which makes its impress upon his day and generation. Now this outflowing influence may be simply negative, or it may be positive either for good or for evil. The soul of the sincere man, in whom truth dwells, (and inner truth, sincerity, is the open door for the incoming and indwelling of God with all his mighty power) is a spiritual dynamo in ceaseless motion, sending out its streams of electric power, doing God's work in the world, and transforming it. Upon every lip, in every heart, should be the prayer of the Psalmist: "Give me truth in the inner parts, and in the hidden parts make me to know wisdom." God multiply the true man, and make the sham man to give place to him in all the high places of the world, and in all the high places of the church.

Home Circle

THE CHURCH AND THE CHILDREN

MRS. D. K. BOLE

Steeple and infants suggest two important elements in our civilization. The mission of the church identical with the mission of

the Master is to seek and to save that which was lost. The children divinely appointed to be saved will be lost unless by loving labors the church make efforts to save them. To do this the church and the children must be brought together. It must recognize the boy and the girl. We now have a change for the better. Children's classes, Epworth leagues and young people's societies are being inaugurated and narrowing the long existing chasm between the church and children, and yet much remains to be done by the church, the Sunday school and the home for the little children. We insist that the church look after the child. Educationally we are doing something, socially we need to improve. Company and amusements of some sort the child will have. If the church fail to provide it the world will not neglect to do so. Sunday school concerts, socials at our homes on week nights, Sunday-school picnics, these are a few suggestive expedients. If we give the world the social training of our children, instead of a joyful, pure minded child we shall have a depraved and godless youth. The Sunday school must be used to make Christians of the boys and girls. To make the Sunday school what it should be we must exercise care in the selection of teachers and officers. The superintendent if possible ought to have a strong mind, a warm heart, good judgment and complete consecration to the salvation of his school. Teachers should have good minds, warm Christian experiences and love for souls. Inefficient or disinterested teachers ought to be pupils. The pastor can lend a hand in filling this gulf between the church and the children by taking a lively interest in the boys and girls. He must preach to the children and never get above their mental grasp. Then out of the pulpit have their confidence, love them, notice them, call them by name, give them a good word. Members of the church ought to be interested in the child and adult members should remain in the Sunday-school to give it the benefit of their influence and to show the child that he is never "too big" or "too old" for Sunday-school. Several motives that ought to actuate us in our labors for the children: first, the motive of obedience to God. The obligation on the church is to bring the children to Christ. The world is doing its utmost to ruin our boys and girls. We should labor as churches, Sunday-schools, ministers and members to save the child. God help us to be true to the children.

A Lump of Gum

Mary E. Q. Brush.

Once upon a time there was a little boy who dearly loved to chew gum. I've seen such boys, haven't you? And girls, too!

If any of you chew gum, and want to know how very absurd you look while doing it, just glance into the mirror; or, better still, watch a nice old bossy cow chewing her cud!

Well, this little boy of whom I am speaking—his name, by the way, was Roy—dearly

loved to chew gum. He was at it the first thing in the morning and the last thing at night. He was always saving his pennies to buy "spruce," "pepsin," or "tutti-frutti," and the worst of it was that he was always leaving the pink or gray wads around—upon the window-sills or tables, or under the seats of chairs, or stuck on the side of the door.

Once he took his gum to church—which, of course, he had been forbidden to do. You know it isn't well-bred to sit and chew and chew and chew when you're listening to what the minister says.

Well, when they stood up to sing Roy took out his gum and put it on the cushion behind him. When he sat down he forgot all about it, and, of course, you know what happened—he sat right down on it! But he didn't think of that.

When he went out into the vestibule some of the young folks looked at him and smiled. So they did when he went into the Sunday school room.

Now, upon this day it so happened that it was Roy's turn to pass around the contribution plate in Sunday school. He always liked to do this. This Sunday he couldn't imagine what made all the scholars stare and titter, and even giggle aloud, until after a while the superintendent stopped him, whirled him around, and picked from his trousers a little gray wad of gum all bristling with navy-blue woolen shreds!

"You must have sat upon your gum, young man!" said the superintendent.

And as Roy marched back to his seat, hanging down his red face, he said to himself:

"Catch me taking my gum to church again!"

The Loved, Departed

The spirits of the loved and the departed
Are with us, and they tell us of the sky—
A rest for the bereaved and broken-hearted,
A house not made with hands, a home on high;
Holy monitions—a mysterious breath—
A whisper from the marble halls of death.

They have gone from us and the grave is strong:
Yet in night's silent watches they are near;
Their voices linger round us, as the song
Of the sweet sky-lark lingers on the ear,
When floating upward, in the hush of even,
Its form is lost from earth, and swallowed up in heaven.

—Longfellow.

Sisters' Society C. E.

From the President

Dear Readers of the Evangelist:—In keeping with a former letter, we shall speak briefly of a part of the S. S. C. E. work done at the Pennsylvania convention. We are glad to report definite action taken in the direction of securing that Brethren church building in Washington, D. C.

The three following plans were adopted:

First, that each sister of every local society put forth special effort this summer to earn an extra dollar for the Washington church building.

Second, that we present to the Sunday